BEHIND the
CURTAIN
EXPOSING SHI'ISM
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SINDHELWI (RAHIMAHULLAH)

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و صلى الله على النبي الكريم

All praise is due to Almighty Allāh, the exalted and peace and blessings be upon Rasūlullah ﷺ, the noblest of all the creations of Allāh Ta'ālā, and upon his ﷺ companions ﷺ, family members and followers.

A host of books and booklets written by Shi'ites have recently been seen in the hands of the common Muslims of the Ahlus Sunnah wal Jamā'ah community which may be a means of misguidance for those who are neither well acquainted with the dictates of their own religion nor the truth about the Shi'ites' religion.

The author of this booklet therefore considered it his religious duty to bring to light the blasphemous and misguided teachings of Shi'ism and also how Sunnis and Shi'ites differ in their beliefs and practices.

I humbly beseech Allāh Ta'ālā, the exalted:

"O Allāh! Show me your mercy and accept this humble service to Islām and reward me with your forgiveness and mercy, in the hereafter and in this world and bless this humble endeavour with success and a source of benefit to our Muslim brothers and sisters throughout the world. Verily, you are most Merciful and most Beneficent!"

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INTRODUCTION

Islām is the only faith and religion which Allāh Ta'ālā, in His sublime mercy has bestowed upon His servants. Islām was initially revealed to Nabi Ādam ﷺ the first Rasūl of Allāh and the progenitor of mankind.

There have been numerous Rasūl and Ambiya since Adam ﷺ. They were all blessed with divine revelation and preached the message of Islām in accordance to the dictates revealed unto them. The chain and system of prophethood continued until the advent of the last and final Nabi as destined by Allāh Ta'ālā. Likewise, the final and last divine scripture, the Qurān Sharīf was revealed unto the beloved of Allāh Ta'ālā, Nabi ﷺ. Allāh Ta'ālā has placed the guidance of humanity at large until Qiyāmah in the teachings of the Qurān Sharīf.

Rasūlullah ﷺ lived for ten years in Makkah Mukarramah prior to his ﷺ migration to Madīnah Munawwarah. During his sojourn as a Nabi he preached and taught the message of Islām most zealously.

The inhabitants of Makkah Mukarramah, like most Arabian tribes, were mostly disbelievers, and there were no Jews living in Makkah. Through the efforts of Rasūlullah ﷺ a great number of Makkans accepted Islām and became his true disciples and migrated with him ﷺ to Madīnah Munawwarah.

Prior to the dawn of Islām, the population of Madīnah Munawwarah consisted of two groups of people; namely the Jews, people of the book (Ahlul Kitāb) and the Arabs, namely the tribes of Aws and Khazraj who had no faith. Upon their acceptance of Islām, the Arabs of Madīnah were named the Ansār (helpers of the prophet and Islām).

Being acquainted with the Taurah along with some knowledge of the current state of affairs, the Jews had established some sort of supremacy over the Arabs of Madīnah Munawwarah who were not as affluent academically and financially.

The Jews always kept the members of the Aws and Khazraj tribes at daggers drawn with each other by practicing the old ruse of 'Divide and Rule'. This division had weakened the Arabs. Very often, the Jews would ignite the fire of hatred amongst them by carrying tales from one clan to another; thus forcing them to fight each other which eventually resulted in baseless bloodshed, damage of property and loss of lives.

Thus the Jews threw the Arabs in the pit of financial strains, political anarchy and social unrest. In spite of the vast religious differences between the two communities, the Arabs being illiterate respected the Jews. Moreover, the Jews controlled the financial status quo of Madīnah Munawwarah, they would usually loan money to the Arabs at exorbitant interest rates.

On the other hand most of the Arabs in Madīnah Munawwarah were farmers who lived a simple life. The Jews would always try to exploit the Arabs by impressing their conceited supremacy over them. This eventually created an atmosphere of racial discrimination.

A considerable number of individuals from amongst the 'Aws' and 'Khazraj' had accepted Islām and became the loyal and sincere disciples of Nabi ﷺ, before the migration to Madīnah Munawwarah. This fact enraged the Jews as it put an end to their dream of establishing a Jewish state in Madīnah Munawwarah, headed by their leader 'Abdullah Ibn Ubayy Ibn Salūl'. They realised that their claim of superiority over the 'Aws' and 'Khazraj' had come to an end.

They were shocked at the arrival of Nabi ﷺ into Madīnah Munawwarah. In light of the prophecies and description in the Taurah, they doubtlessly knew that he ﷺ was indeed the last Nabi ﷺ. But, to their dismay he ﷺ was deputed in the progeny of Banu Ismail (the Arabs) and not Banu Isrāīl (the Jews) as they expected.

After witnessing all the prophesized signs of Nubuwwah in Nabi ﷺ, many an honest Jew accepted Islām, but most of the Jews could not swallow their pride and envy and became the most ardent enemies of Islām and its followers.

Quite naturally, the tempo of the Jews hatred kept on increasing as the Qurān al-Karīm was revealed upon Muḥammad ﷺ and exposed their dubious nature. Initially, the Yahūd (Jews) pooled all their resources and energy to dispute the truthfulness of Islām but when they failed, they resorted to the use of arms. There too, they shamelessly faced disgrace and failure.

Giving in to their pride and envy, they finally resorted to scheming and conspiring against the Muslims and Islām. Hypocrisy and treachery were amongst their salient features; these were the techniques which they had been employing for decades to cause dismay and social anarchy.

Persuaded by their grudge against Islām and Nabi ﷺ, as well as the Qurān al-Karīm and the noble Ṣahābah (companions), the Jews looked for every opportunity to inflict some injury upon the reputation of the Ṣahābah and the family of Rasūlullah ﷺ.

Abdullah Ibn Ubayy Ibn Salūl was a shrewd and untrustworthy person who was highly respected within Jewish circles. Having failed to cause any harm to Islām openly, he decided to attack Islām from within with the hope of crushing the spirit of the Muslims.

In collusion with a considerable number of his co-religionists he hypocritically entered the fold of Islām with the sole intent of harming the Muslims from within. Their first target of attack were the noble companions, because they thought that if distrust could be spread about the general character of the noble companions then it would lead to doubts and distrust about the honesty, innocence and noble attributes of Nabi ﷺ himself.

They argued that once people will have doubts regarding the character of Nabi ﷺ, then automatically the veracity of the Qurān al-Karīm and Aḥādīth Nabawiyyah would be challenged thus crumpling the entire structure of Islām.

They strongly believed that even if all the Muslims of their era did not succumb to their propaganda against the companions, some would and eventually future generations who would not see the golden era of Nabi ﷺ and the Sahābah would definitely and easily fall prey to their malicious and deceptive propaganda.

In pursuance of their plot, they left no stone unturned in fabricating allegations against the noble and honest Sahābah and vilifying their honour and reputation at every given opportunity.

Nonetheless, Allāh Ta'ālā revealed multiple verses of the Qurān al-Karīm to protect and guard the authenticity of the Qurān Sharīf, the Aḥādīth Nabawiyyah and the honour and character of Nabi ﷺ and the companions ؓ. Allāh Ta'ālā also unveiled the filthy intentions and foul acts of the hypocrites. These verses of the Qurān Sharīf are definite proofs of Allāh Ta'ālā's help which He extended to the believers at opportune moments.

The Jews persisted in their attempts to destroy and damage the status of the Ṣaḥābah, but the beloved of Allāh Ta'ālā thwarted their every move through the guidance of Waḥi and his matchless wisdom. The Qurān al-Karīm did not only clarify the grand status of the companions ؓ but it also warned all those who try to tarnish the pristine character of the companions that they will taste the wrath of Allāh Ta'ālā.

Eventually, the Jews were banished out of Saudi Arabia due to their mischievous demeanour, constant unpatriotic activities and their undying nature of causing trouble. They took shelter in Syria, Egypt, Iran and its neighbouring countries. They spent a long time in exile but the fire of hatred for Islām and its adherents did not decrease in the least. Instead, their grudge, envy and hatred only kept on amplifying as time went by. Day in and day out they nurtured the thought of revenge on Islām and the Muslims for their defeats, insults and the expulsion they had to face due to their own perverse nature.

Driven by their rage and hopelessness, they sought a leader; someone who could guide them to achieve their long cherished revenge. Finally, they found such a leader in Abdullah Ibn Sabah, who was well versed in the art of deception, treachery and anarchy. He was unanimously elected by the Jews as their leader in finding subtle ways to disrupt and destroy Islām. Abdullah Ibn Sabah, like his predecessor, Abdullah Ibn Ubayy Ibn Salūl adopted the traditional Jewish stance of hypocrisy in order to overthrow the Islāmic state (Khilāfah) and sow the seed of dissension between the Muslim Ummah, thus slowing the progress of Islām.

Abdullah Ibn Sabah joined the Muslim community in the guise of a saint while he concealed his wicked intentions in his Jewish heart. With his saint like manners, in a very short time he managed to win the confidence of a considerable number of new Muslims, who were not well acquainted with the teachings and belief system of Islām.

Taking undue advantage of their ignorance, Abdullah Ibn Sabah invented and introduced a new religion known as Shi'ism. The followers of this baseless religion are known as Shi'ites or Shias. However, Abdullah Ibn Sabah convinced his followers, that his religion was the true Islām and that they the Shi'ites, were actual Mu'mineen (believers) as compared to those who were not Shi'ites. Abdullah Ibn Sabah was the founder of the Shi'ite religion and Shi'ism took its roots during his life time. Named after its founder, the Shias are also known as 'Sabaees'.

There is enough historical evidence to prove that Judaism is the fountain head of Shi'ism and that Abdullah Ibn Sabah is the founder of Shi'ism, which he forged and introduced with the sole intent of destroying the structure of Islām from within.

Abdullah Ibn Sabah launched a double edged attack against Islām; his first target was the true and pristine beliefs of the Muslims and the second was their political and social stability.

To persuade the Muslims to break away from the teachings of Islām, it was necessary for him to poison the minds of his followers against the Ṣaḥābah and the Nabi of Allāh ﷺ. It was also necessary for him to create doubts in their hearts about the Qurān al-Karīm, in which Allāh Ta'ālā has kept the formula of success for mankind at large, and to destroy the political stability of the Ummah he needed to overthrow the institution of Khilāfah.

All of the above was not difficult for a deceitful man like Abdullah Ibn Sabah. Some Muslims joined him innocently while others did so for material gains only. He started his anti-Islāmic campaigns very systematically and methodically. Initially, he brainwashed his followers with pagan beliefs and dogmas whilst giving them the impression that they were treading on the teachings of Islām and everyone else was misguided. Through his tireless efforts he converted his followers into a secret political force to spread his anti-Islāmic beliefs and also to put an end to the institution of Khilāfah (Caliphate).

Every religion recommends a code of conduct for its adherents and this code contains certain injunctions and prohibitions. However, no religion has ever recommended or approved of lying, cheating, backbiting or any other such practice. Since Abdullah Ibn Sabah's religion was nothing but his own concoction based upon hypocrisy and lies, he personally implemented its fallacious tricks and encouraged his followers to do the same against Muslims.

He adopted a host of tactics for groups of Muslims of different circles. For instance, to some he preached that Sayyidinā Ali ؓ was the 'Wasi' (successor) of Nabi ﷺ and he was the only person who was legally entitled to the Khilāfah after the demise of Nabi ﷺ; and the other Caliphs of Islām ؓ had actually usurped the Khilāfah by force and had deprived him of his legitimate right.

According to him, it was incumbent upon every Muslim to expose and fight against the cruel treatment meted out to Sayyidinā Ali ؓ by the first three Caliphs of Islām ؓ. Others, he convinced that Sayyidinā Ali ؓ was the actual final prophet of Islām. To others he went to the extent of declaring that Sayyidinā Ali ؓ was not a mere man but was actually God's incarnation on earth. Since his only objective was to corrupt the minds of the Muslims against the rightly guided Khulafāh, he always had a new trick up his sleeve to serve his evil objectives.

It is clear from the above mentioned historical facts that Shi'ism was introduced as an anti-Islāmic movement by a group of spiteful Jews whose ultimate purpose was to corrupt and debase the pristine teachings and tenets of Islām, thus putting an end to the progress and success of Islām and mankind at large.

و صلى الله على النبي الكريم

Chapter one

The Fundamentals of Shi'ism

Sadly, it is generally believed, both by Muslims and non-Muslims throughout the world that Shi'ism is a branch of Islām. It is mostly believed that there are no fundamental differences between the pristine teachings of the Ahlus Sunnah wal Jamā'ah (Sunnis) and the teachings of Shi'ism.

A thorough study of Shi'ism will divulge that instead of being a branch of or a sect within Islām, Shi'ism is a distinct and remote religion that does not have any affiliation with Islām.

Actually Shi'ism is a sect which stems from Judaism, which was cunningly established under the name of Islām. Shi'ism contradicts all the fundamental beliefs and teachings of the pristine faith of Islām.

Shi'ites claim to be Muslims but their beliefs do not only contradict the teachings of Islām but are also hostile, deceptive and harmful in its very nature.

Do the Shi'ites believe in the Glorious Qurān?

There are only two sources of knowledge and guidance that form the basis of Islām. The Qurān Sharīf and the Sunnah[1] of the last and final Nabi of Islām ﷺ.

The Qurān al-Karīm is the revealed word of Allāh Ta'ālā and is the final and most authoritative source of knowledge, followed by the Sunnah of Nabi ﷺ.

The Muslim Ummah firmly believes that the Qurān al-Karīm was revealed by Allāh Ta'ālā unto the last and final Nabi, Muḥammad ﷺ. We firmly believe that the Qurān Sharīf that was revealed unto Nabi Muḥammad ﷺ has been passed on to the Ummah, from generation to generation, without any alteration, addition or interpolation. It is the same Qurān Sharīf which Nabi ﷺ taught the Ṣaḥābah who memorised and preserved its words, meanings and teachings and in turn passed it on to their successors.

We firmly believe that the Qurān al-Karīm will remain unaltered until the day of judgement as Allāh Ta'ālā has pledged to protect and maintain its authenticity. To believe in the authenticity of the Qurān Sharīf and that its teachings (in term and meanings) are holistic, is amongst the most fundamental and primary beliefs of Islām.

This belief is so essential, that as soon as a Muslim doubts the authenticity of the Qurān al-Karīm s/he leaves the fold of Islām.

When the Shi'ites are questioned regarding their beliefs on this crucial matter, they are found to adhere to a separate belief system, since they believe that the Qurān al-Karīm, as we have in our possession, is not the same Qurān which was revealed to Nabi Muḥammad ﷺ. They believe that several alterations and additions were made to the Qurān Sharīf before it was handed down to former generations. They believe that the noble Ṣaḥābah رضي الله عنهم of Nabi ﷺ altered the Qurān Sharīf!

Shi'ite clerics who are recognized and well known within Shi'ite circles have attested and written that the Qurān al-Karīm which the Muslim world takes as its constitution is not the original version; it is incomplete and was interpolated by the Ṣaḥābah رضي الله عنهم.

Before quoting from their books, we appeal to the respected readers to ponder and ask themselves whether Shi'ites who believe that the Qurān is incomplete and not in its original version, actually believe in the Qurān which we believe in? Is there any basis for them to

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1 *Sunnah denotes the sayings, actions and approval of Nabi ﷺ*

believe in the glorious Qurān, when they attest that it has been altered? It is impossible to consider the Shi'ites to be of the same faith when their belief regarding the touchstone of Islām is clearly distinct from ours.

The Muslim Ummah are proud of and look up to the sincerity, honesty, selflessness, piety, integrity and humility of the disciples of Nabi ﷺ, the Ṣaḥābah al-Kirām ؓ. Their impeccable character, pristine moral and stature of benevolence does not only portray their nobility but also the unique level of guidance and leadership which Nabi ﷺ had been blessed with.

Their character and conduct is ideal for the Muslim Ummah until the final hour. Such were the Ṣaḥābah ؓ who were entrusted with the noble task of preserving and teaching the Qurān Sharīf. The Muslim Ummah is extremely grateful to Allāh Ta'ālā for entrusting the noble Ṣaḥābah with the task of preserving the Qurān al-Karīm.

Quite contrary to our beliefs the Shi'ites claim that the Ṣaḥābah were not Muslims but hypocrites and enemies of Islām. They believe that with the exception of Sayyidinā Ali ؓ, Sayyidatinā Fatima ؓ, Sayyidinā Hasan ؓ, Sayyidinā Husain ؓ, Sayyidinā Miqdād ؓ, Sayyidinā Abū Dharr ؓ, Sayyidinā Ammār ؓ and the entire galaxy of Ṣaḥābah ؓ were hypocrites.

In accordance to Shi'ite traditions and authorities all the Ṣaḥābah with the exception of those mentioned above, had renounce their faith and became infidels after the demise of Nabi Muḥammad ﷺ. The author of *'Rijāl-e-Kash'*, a famous Shi'ite cleric wrote:

اِرْتدَّ النَّاسُ اِلاَّ ثَلثَةَ نَفرٍ , سَلْمَان وَ أَبُوْ ذَرٍّ وَ مِقْدَاد (pg. 8)

All the companions turn renegades except three, Salmaan, Abu Dharr and Miqdad

This is only one quotation which clearly depicts the Shi'ite attitude towards the Ṣaḥābah al-Kirām. Books authored by Shi'ite clerics abound with such lies and bigotry.

The Ṣaḥābah were those chosen people who witnessed the revelation of the Qurān al-Karīm and acted as scribes in its preservation. They sacrificed their lives for its promulgation. It is sheer hypocrisy from the Shi'ites to say that they believe in the Qurān al-Karīm while they consider its compilers to be hypocrites and infidels! Actually the Shi'ites are a bunch of hypocrites who claim to believe in the Qurān Sharīf whilst they actually practice Taqiyyah. The fact of the matter is that they are the true enemies of the Qurān and those who believe in its teachings.

***'Usūl al-Kāfi'*[2]** is recognised by all the Shi'ites as the most authentic book of traditions and the most reliable source of Shi'ite beliefs and dogmas. They consider *'Usūl al-Kāfi'* to be more reliable than Sahīh al-Bukhari [authentic Ahadith of Nabi ﷺ]. From the point of view of the Ahlus Sunnah wal Jamā'ah, Usūl al Kāfi is a collection of forged traditions, which was intentionally written by hypocrites to confuse and confound the Muslim Ummah about the actions, sayings and practices of Nabi Muḥammad ﷺ.

Here is an excerpt from Usūl al-Kāfi regarding the Qurān Sharīf. We hope that this passage will expose the true colours of Shi'ism regarding the Qurān Sharīf.

عن أبي بصير عن أبي عبد الله فى قول الله: " و من يطع الله و رسوله فى وِلاَيَةِ عَلِى فقد فاز فوزا عظيما "

اصول كافى (ص 61)

Abū Basīr has narrated that he heard Abū Abdullah (i.e. Jā'far Sādiq, whom the Shi'ites regard as one of their Imāms) saying that, "whoever obeys Allāh and his messenger in respect to the Wilāyat of Ali[3], will achieve great success and so it was revealed."

The following tradition reported by Abdullah Ibn Sinān is cited in the same book:-

"و لقد عهدنا إلى آدم من قبل كلمة في محمد و على و فاطمة و الحسن و الحسين و

الأإمة من ذريتهم فنسى" (اصول الكافى)

Abū Abdullah said that Allāh Ta'ālā revealed, "We had already made a covenant with Adam about certain things concerning Muḥammad, Ali, Fatima, Hasan, Husain and those of their future generation, who were to be appointed Imāms, but he (Adam) forgot." Abū Abdullah declared that by Allāh this verse was revealed to Muḥammad ﷺ exactly in the same way[4].

In the same book it is narrated from Bāqir, an Imām according to Shi'ite belief:-

" و إن كنتم فى ريب مما نزّلنا على عبدنا فِيْ عَلِيّ فأتو بسورة من مثله"

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2 *Usūl al-Kāfi by Abu Ja'far Mohammad Ibn Yakub was written in 329 A.H.*

3 *Anyone who can read the Qurān Sharīf can easily verify that the words 'Fi Wilāyati Ali' do not occur in it*

4 *There is no trace of the above anywhere in the Qurān Sharīf, thus proving that the Shi'ites believe that the Qurān al-Karīm was subjected to deliberate alterations, also known as Taḥrīfāt.*

"Imām Bāqir says that Jibraīl brought down this verse to Muḥammad and his next of kin, exactly in the same way (i.e. with the same wordings), and if you have any doubts about what I revealed to my servant <u>about Ali</u>, then bring forth just another verse like it."

The underlined words (i.e. Fi 'Aliyyin) are neither found in this verse, nor anywhere else, in the entire Qurān Sharīf.

Likewise, innumerable traditions can be cited from Shi'ite books and sources which in clear words declare that the present version of the Qurān Sharīf is not the same Qurān which was revealed to Nabi Muḥammad and which he passed onto his disciples.

On the contrary, the Shi'ites firmly believe that the original version of the Qurān Sharīf which was revealed to Nabi Muḥammad was subjected to all sorts of distortions, contractions, deletions, additions, alterations and interpolation by the noble Ṣaḥābah al-Kirām.

After quoting from Usūl al Kāfi, the touchstone of Shi'ite traditions there was no need to quote any other Shi'ite authority; but to remove any possible skepticism from the minds of our readers regarding the hostile attitude of Shi'ism towards the Qurān al-Karīm, it is necessary to quote from the writings of a well-known Shi'ite cleric.

The following quotations are cited in *'Faslul Khitāb Fi Tahrīfi-Kitābi Rabbil Arbāb' (The Final Verdict on the Distortion of the Book of the Lord of Lords).* The author Husain Ibn Taqi al-Noori Tabrasi[5] does not only elucidate the disbelief of Shi'ites in the Qurān Sharīf but also their hostility and ill feelings towards the glorious Qurān.

The very title of the book states that the Qurān Sharīf has been subjected to innovations and alterations and exposes their disbelief and hostility towards the Qurān. The author states:

"الأخبار الكثيرة المقبولة الصريحة فى وقوع السقط و دخول النقصان فى الموجود من القرآن زيادة

على حاضر فى ضمن الأدلة السابقة و أنه أقل من تمام ما نزل اعجازا على قلب سيد الإنس و

"There are plenty of traditions which elucidate the omissions and deletions of some parts from the present version of the Qurān Sharīf. These are in addition to those traditions which were mentioned during the course of my previous discussion. Moreover this shows

5 *Khomeini has mentioned this scholar with great respect in his own book 'Al Hukūmatul Islāmiyah" (The Islāmic State)*

that the Qurān is less in content than that which was revealed unto the leader of man and Jinn. These omissions are not limited to any particular verse or chapter. These traditions are mentioned in various ways in several such books, which are considered reliable by Shi'ite Ulamā. I have collected in this chapter all those which came to my knowledge"

On page 30 of the same book, the author refers to another well-known Shi'ite cleric and states: *"Muhaddith al-Jazāir, in his book 'al-Anwār' has written that all the Shi'ite scholars have unanimously testified to the reliability and authenticity of such traditions, which prove that the Qurān has been subjected to additions and deletions. These alterations have been made in sentences, phrases, root words as well as phonetics."*

The above quotation is a clear confession of Shi'ite scholars of their united disbelief in the Qurān al-Karīm. It is among their fundamental principles to believe that the Qurān Sharīf that we possess today, is not the same scripture which was revealed unto the final Nabi, Muḥammad ﷺ.

Contrary to the belief of the Ahlus Sunnah wal Jamā'ah they believe that the Qurān al-Karīm was subjected to multiple alterations in the following manner:

1. Original words from the Qurān al-Karīm were deleted and replaced.
2. Changes were made to the root and source of the original words.
3. Changes were made to the I'rāb (phonetics) – *In the Arabic language, a slight change in the I'rāb of a word can change the entire meaning of a sentence.*

The doctrine of Tahreef-e-Qurān (interpolation of the Qurān al-Karīm) within Shi'ism is based upon a number of traditions which trace back to their Imāms and are Mutawātir (continuous). This doctrine is unanimously held by all Shi'ite Mujtahidīn (senior scholars).

Mohsin Kashi, a well-known Shi'ite cleric, in his preface to his commentary of the Qurān al-Karīm, Tafseer-Sāfi, writes:

"و المستفاد من مجموع هذه الاخبار و غيره من الروايات من طريق أهل البيت عليهم السلام, أن القرآن الذى بين أظهرنا

ليس بتمامه كما أنزل على محمدﷺ و آله...و قد منه أشياء كثيرة منها إسم على فى كثير من المواضع...و أنه ليس على

"The traditions narrated by the Ahlul bait, generally, prove that that the Qurān which we have today is not the same Qurān which was revealed unto Muḥammad ﷺ. The version

of the Qurān which we possess has been altered, in some parts additions have been made whilst other parts have been omitted and deleted. Amongst the altered parts, is the name of Ali ﷺ, which has been deleted. The arrangement of verses and chapters is not in accordance with the will of Allāh and His messenger. Ali Ibn Ibrahim al-Qummi is also of the same opinion."

It is explicitly clear from the above quotation that Shi'ites have no faith in the Qurān al-Karīm; instead they believe that:-

1. The Qurān which is read, recited and practiced upon by the Muslim Ummah is not the word of Allāh which was revealed unto Nabi Muḥammad ﷺ.

2. The contents of the Qurān al-Karīm have been subjected to multiple additions, deletions and alterations.

Every Muslim knows that firm belief in the authenticity and veracity of the Qurān Sharīf is the foremost fundamental belief of Islām. The one who does not hold this belief is not a believer. The Ahlus Sunnah wal Jamā'ah firmly believes that the present version of the Qurān al-Karīm is exactly the same just as it was revealed onto our beloved Nabi ﷺ. We believe that it has been handed over to us in its original and pristine form and not a single change has been made to it. Therefore, anyone who displays the slightest reluctance in accepting its veracity and authenticity automatically goes out of the fold of Islām.

Since Shi'ites do not believe in the authenticity of the Qurān Sharīf and consider its contents altered, there remains no room for them in Islām. Their slogans for the love of Islām are hollow and their claim to be Muslims is sheer hypocrisy.

Do Shi'ites Believe In the Finality of the Nubuwwah of Nabi Muḥammad ﷺ?

Just as Shi'ites do not believe in the veracity of the Qurān Sharīf, likewise they do not believe in the finality of the Nubuwwah (prophethood) of Nabi ﷺ. The Ahlus Sunnah wal Jamā'ah firmly believe, without an iota of doubt that Nabi Muḥammad ﷺ is the final Rasūl of Allāh and no apostle will be deputed by Allāh Ta'ālā until the day of Qiyāmah.

We also firmly believe that no Nabi was present during the lifetime of Nabi Muḥammad ﷺ, he was the last in the line of Ambiyā (prophets). He was sent by Allāh Ta'ālā with the last message (the Qurān Sharīf) for the guidance of mankind till the day of Qiyāmah.

However, the Shi'ites have a different opinion regarding the finality of the Nubuwwah of Nabi ﷺ, just like the adherents of Qādiānism, though they pretend that they believe in the finality of Nubuwwah of Nabi ﷺ, yet their religious literature exposes their true colours.

They have concocted the doctrine of Imāmate which is alien to the teachings of the Qurān Sharīf. There isn't a single word in the Qurān Sharīf which substantiates the doctrine of Imāmate. Still Shi'ism teaches that belief in the twelve Imāms is as essential as in the Nubuwwah of Nabi ﷺ. According to their beliefs the twelve Imāms are equal in status to Nabi ﷺ and higher in rank and dignity than the rest of the Ambiyā عليهم السلام.

To deceive the common Muslim, which is amongst their prime objectives, just like the Lahori Qādiānis (Mahdawees) they do not use the term Nabi for their so-called Imāms whilst they attribute all the specific attributes of Nubuwwat to them. They openly declare that their Imāms:

1. are sinless
2. are appointed by Allāh Ta'ālā
3. Have the divine right to demand unconditional obedience from every Muslim of the world and that it is incumbent upon every Muslim to obey them without hesitation.

Shi'ites claim that to believe in them as 'Imāms' appointed by Allāh Ta'ālā is an essential and fundamental principle of Islām and anyone who does not subscribe to this belief is an infidel.[6]

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6 *Usūl al-Kāfi*

'Ismat (being sinless) and to have the divine and absolute right of being unconditionally obeyed are specific qualities of the Ambiyā. To attribute these qualities to anybody else, therefore is synonymous to giving him the status of a prophet (Nabi).

Moreover, they believe that their Imāms have been divinely appointed by Allāh Ta'ālā. This view of the Shi'ites clearly depicts that they regard their Imāms to enjoy the same status as the Ambiyā ; particularly, the belief that these Imāms were appointed after Nabi , conflicts with the belief of Khatmul Nubuwwah (finality of prophethood).

In Usūl al-Kāfi (which is more important the Qurān Sharīf in Shi'ites circles) the status of the Imāms is explained thus:

Muḥammad Ibn Muslim is reported to have said:" *I heard Abū Abdullah saying that the Imāms (twelve Shi'ite Imāms) are equal in rank to Nabi Muḥammad , with the exception that they are not prophets and are not allowed to marry as many women as the prophet. But besides this exception, they are just like the messenger of Allāh."* [7]

Note: - *The above mentioned quotation clearly exposes that Shi'ites do not believe in the finality of the Nubuwwah of Nabi as they believe there were twelve Imāms of the same status as Nabi and even higher than the other Ambiyā .*

Usually, the Shi'ites hesitate to use the term 'Nabi' for their assumed 'Imāms' as indicated in the quotation cited above, not because they believe in the finality of the prophethood of Nabi but because of the following reasons:

1. They know that if they have to use the term 'Nabi' for their 'Imāms' their disbelief in the finality of the prophethood of Nabi will come to light and the Muslim Ummah will condemn them as infidels and their hypocritical Islām will be banned. Therefore, they use the term 'Imāms' to deceive and con the Muslim Ummah whilst they attached the same importance and attributes which is meant for the Ambiyā only.

2. From the Shi'ites point of view to use the term 'Nabi' for the 'Imāms' will be degrading and insulting because they regard the Imāms to be higher in status than the Ambiyā . The following excerpt from Usūl al-Kāfi will illustrate this point:

7 *Usūl al-Kāfi (Kitābul Hujjat Vol. 1 pg. 270 - Tehran)*

Abdul Aziz Ibn Sālim citing a long tradition narrated by a Shi'ite Imām known as Raza, quotes the following words, *"Indeed, Imāmate is an honour for the Ambiyā" (Usūl al-Kāfi /Kitābul Hujjat)*

Note: - *This quotation clearly explains that the Shi'ites consider that Imāmate is superior to Nubuwwah since they believe that Imāmate is a rank of honour for the prophets.*

There is a lengthy narration in Usūl al Kāfi in which the rank of an Imām, a Nabi and a Rasūl is categorized with regards to divine revelations. Zurārah a student of Abū Jā'far Bāqir, the fourth Shi'ite Imām asked him about their status with regards to Waḥi (divine revelation) and the Imām replied:

"A Nabi hears the voice of an angel during his dream but cannot see him and a Rasūl may even see him when he is awake. Zurārah then asked him about the status of an Imām and he answered: The Imām hears the voice of the angel but does see him."

This tradition proves a few things:

1. That an Imām has the honour of receiving divine revelations which he receives through an angel.

2. That the status of an Imām is higher than the status of a Nabi because a Nabi can hear the voice of an angel only in his dream whilst an Imām can hear an angel's whilst he is awake.

3. That Shi'ites do not believe in the discontinuation of Waḥi (divine revelation) and in the finality of the prophethood (Khatmul Nubuwwah) of Nabi Muḥammad ﷺ.[8]

The Shi'ites have left no stone unturned in insulting the final and the greatest Nabi and Rasūl of Allāh Ta'ālā. Their literature is replete with remarks and statements that exposes their strong enmity and deep rooted hatred for the beloved Nabi of Allāh and how they have been trying to ḍefame Nabi ﷺ since the time of Abdullah Ibn Ubayy Ibn Salūl .

Ayyāshi, a well know Shi'ite cleric has quoted the following tradition from Jā'far Sādiq, the famous assumed Imām of Shi'ites in which he gives a description of the day of Qiyāmah:

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8 *The Ahlus Sunnah wal Jamā'ah believe that there is no difference between a Nabi and a Rasūl as far as Waḥi is concerned. The mode of Waḥi for a Nabi and a Rasūl are the same.*

"فيومئذ يدفع رسول الله اللواء إلى على بن أبى طالب فيكون أمير الخلائق أجمعين (حق اليقين : ج 2)

"On the day of Qiyāmah, Nabi Muḥammad ﷺ would bestow the banner of praise (Liwā al-Hamd) upon Ali Ibn Abi Tālib and so Ali would become the absolute monarch of all the creation of Allāh without any exception and all of the creation of Almighty Allāh would come under his banner and Ali would be their monarch (master). [Tafseer Ayyāshi/Haqqul Yaqīn Bābūl Rajah Vol 2 Mulla Bāqir Majlisi]

In accordance to the teachings of the Ahlus Sunnah wal Jamā'ah it is only Nabi Muḥammad ﷺ who would be honoured with the noble service of holding the 'banner of praise' (Liwā al-Hamd) as is clearly mentioned in the books of Aḥādīth.

Since the Jewish natured Shi'ites could not tolerate this exalted honour which would be granted to Nabi ﷺ, they have soothed their burning hearts by fabricating and forging a tradition of their own ascribing the same position to Sayyidinā Ali رضي الله عنه

This forged tradition indicates that Shi'ites believe that Sayyidinā Ali رضي الله عنه is superior to Nabi ﷺ in rank, dignity and spiritual status. This tradition also exposes the level to which the Shi'ites would stoop to damage the dignity and image of Nabi ﷺ.

Special attention must be paid to the last part of the tradition. Quite contrary to the teachings of the Qurān Sharīf, the Shi'ites would like us to believe that the rank and status of 'Imāmate' is higher than the status of Nubuwwah.

Mulla Bāqir Majlisi was a prominent Shi'ite cleric and his book Haqqul Yaqīn is considered to be a touchstone on Shi'ite doctrines and dogmas, especially concerning 'Imāmate' and Nubuwwah.

His view which is shared by all the Shi'ites is well illustrated in Haqqul Yaqīn. Comparing the position of the last Imām with Sayyidinā Ali رضي الله عنه and Nabi Muḥammad ﷺ, he writes:

"When Qāim Āli Muḥammad (the imaginary Imām) will emerge, Allāh will assist him through the angels and the first to take the oath of allegiance will be Muḥammad ﷺ followed by Ali."

Based on this narration, both Nabi Muḥammad ﷺ and Sayyidinā Ali رضي الله عنه are inferior in status to Qāim Āli Muḥammad. In other words, belief in the doctrine of Imāmate of all the Imāms, especially the twelfth Imām is a pre-requisite for entry into the fold of Islām and in the garden of paradise. One can conclude that the Shi'ites' belief of Imāmate negates the

entire 'Aqīdah (doctrine) of Khatmul Nubuwwah and contradicts the following verse of the Qurān Sharīf:

"And he who obeys Allāh and His messenger, Allāh will make him enter the gardens (Jannah) underneath which rivers flow" [48:17]

On the contrary we have learnt from Shi'ite traditions that obedience to Allāh and His Rasūl ﷺ are no longer enough to be entitled of Jannah; there is another authority (i.e. the Imām) higher than Nabi Muḥammad ﷺ, belief in whom is absolutely necessary for entry into the eternal gardens of Jannah.

Hundreds of fictitious legends have been publicized by Shi'ites about their assumed twelfth Imām, which for the sake of brevity cannot be discussed in this booklet.

However, the following tradition from Haqqul yaqin is relevant to this topic: *" Kulaini and Sadooq have reported in their books 'Al-Khisal Wa Ma'āniyal akhbar' and also Ali Ibn Ibrahim in his Tafseer from Sādiq that he said: "...then Rasūlullah ﷺ said, " I would come on that day with Ali Ibn Abi Tālib (walking) in front of me, with my flag (Liwā al- Hamd) in his hand. When we would pass by the Ambiya ﷺ, they would say 'both of them are angels whom we did not recognise' and when we would pass by the angels, they would say 'both of them are prophets of Allāh'. [Haqqul Yaqīn fi Bayānil Hisāb Vol. 2 pg. 126]"*

This tradition proves without any shadow of doubt that Shi'ites believe that Sayyidinā Ali was a prophet and Rasūl of Allāh. It clearly negates the belief of Khatmul Nubuwwah of Nabi ﷺ. Moreover, it leads to the conclusion that the twelve Imāms are also the apostles of Allāh Ta'ālā.

In accordance to the belief of the Ahlus Sunnah wal Jamā'ah the door of Nubuwwah (prophethood) has been sealed with the advent of the final Nabi, Ḥadhrat Muḥammad ﷺ and will never be opened again.

The Qurān Sharīf is replete with verses which prove the belief of Khatmul Nubuwwah and since the Shi'ites' belief system contradicts the teachings and guidelines of the Qurān Sharīf, they stand guilty of Kufr (disbelief).

Do Shi'ites Actually Believe In the Nubuwwah (Prophethood) Of Nabi Muḥammad ﷺ

They claim that they do but the fact of the matter is that they could never have infiltrated the ranks of the Muslim Ummah and win their confidence without pretending that they believe in the Nubuwwah of Nabi ﷺ. They would not have been able to conspire against the Muslim Ummah and demolish the structure of Islām from within without pretending to believe in the finality of the Nubuwwah of Nabi ﷺ.

Therefore, they claimed and still claim that they believe in the Nubuwwah of Nabi ﷺ but at the same time they believe that the period of his ﷺ Nubuwwah expired and the period of 'Imāmate' started after his ﷺ demise. According to the adherents of the Shi'ite faith, Nabi ﷺ was the final Nabi and no Nabi would be appointed after him but the Imāms have been appointed by Allāh to discharge the duties of the Ambiyā (AS), in fact they have more rights and privileges than the Ambiyā (AS) and Nabi ﷺ.

The following Shi'ite quotation will elucidate this point more clearly:

Muḥammad Ibn Yahyā has reported that Ali Jā'far said: " When Muḥammad ﷺ accomplished his prophethood and completed his term of office, Allāh revealed to him: " O Muḥammad ﷺ, verily you have completed your term of office, now surrender your knowledge, Īmān (faith), al-Ismul Akbar (the great name) Mīrāthul 'Ilm (the inheritance of knowledge), Āthārul Ilmul Nubuwwah (the special attributes of the knowledge of prophethood) to your Ahlul Bayt (family members), that is to Ali Ibn Abi Tālib. Surely, I would not cut off the 'Ilm (knowledge), the Īmān, al-Ismul Akbar, Mīrāthul Ilm and Āthārul Ilmul Nubuwwah from your descendants as I did not cut off from the progeny of the other prophets." [9]

This tradition does not require any explanation; it clearly depicts the stance of Shi'ism towards the beloved Nabi ﷺ of Allāh. They hold the firm belief that Nabi ﷺ was appointed as Nabi for a particular era and his ﷺ Nubuwwah only remained valid up to that particular time. According to Shi'ites, Ḥadhrat Muḥammad ﷺ is no longer a prophet and thus his obedience is not incumbent upon the Muslim Ummah and the scripture which was revealed unto him ﷺ is no longer valid.

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9 *Usūl al-Kāfi, Vol 2 - Published by Intisharat-E-Ilmia-Islāmia by Agha Sayyid Jawwad Mustafawe, printed by Chapkhana Hydri, Iran*

KITMĀN (CONCEALEMENT)

From an 'Aqīdah view-point no other faith besides Islām is on the right path, yet Christians, Buddhists, Hindus and the followers of many other religions of the world declare their beliefs openly and preach their religion fearlessly just because they sincerely believe that their faiths are valid and that they are on the right path. Since, they honestly and sincerely believe in the validity of their faith they feel no need to hide and conceal it from others.

It is only a hypocrite and an impostor that needs to hide his true colours. Talmudist Jews and Shi'ites do not only hide their true beliefs from others but they consider such concealment as an act of piety and righteousness.

The Jews, who embraced Islām hypocritically to undermine the basic structure of Islām from within, knew very well that if their beliefs came to light, the Muslim Ummah would take necessary steps to guard against them thus thwarting their Machiavellian objectives. For their mission to be successful it was necessary to play the game underhand whilst concealing their true beliefs from the Muslim Ummah.

Likewise, concealing one's actual religious beliefs became an integral part of Shi'ism. The principle of concealing their beliefs from non-Shi'ites, especially the Ahlus Sunnah wal Jamā'ah is termed as the doctrine of ***kitmān*** and great importance is attached to the implementation of this doctrine by Shi'ite clerics. One of the supposed Imāms of the Shi'ites is reported to have said:

1. *Abū Abdullah said: "O Salmān, you belong to a religion wherein each follower, if he conceals his religion, is granted a higher position and is elevated by Allāh and if he reveals and exposes his beliefs, he will be degraded." [Usūl al-Kāfi: Bābūl kitmān]*

2. *Ma'lā Ibn Khunays is reported to have said that Abū Abdullah told him that, " O' Ma'lā!! Conceal our religion and do not betray it by revealing your beliefs. Verily, he who conceals our mission and does not betray it will be honoured by Allāh in this world and He (Allāh) will place a celestial light between his eyes in the hereafter."* [10]

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10 *Ibid*

The implementation and practice of kitmān and to regard it as an essential factor of Shi'ism was supposedly preached by the Imāms of the Shi'ite faith. It is quite interesting that this teaching of Shi'ism corresponds to the teachings of the Talmudist Jews as the following quotation from the Talmud will prove:

"To communicate anything to a GOY[11] *about our religious relations, would be equal to the killing of all Jews for if the Goyim know what we teach about them, they would kill us openly." [LIBBRE DAVID, Pg.37]*

"Every GOY who studies the Talmud and every Jew who helps him in it should die." [Sanhedrin]

No explanation is required to show the affinity which exists between the Talmudic teachings and Shi'ism regarding the doctrine of kitmān. This affinity is clear proof of the fact that Shi'ism originates from Judaism and is an offshoot of Zionist supremacism and conspiratorial movement against Islām.

TAQIYYAH

Taqiyyah, just like kitmān is another doctrine which the Imāms supposedly taught the Shi'ites. The doctrine of Taqiyyah is far more important than kitmān in Shi'ism. Its rewards are greater. It is as important as an article of faith for Shi'ites just as believing in the Qurān Sharīf is a fundamental article of faith for the Ahlus Sunnah wal Jamā'ah.

Taqiyyah means putting up a deceptive appearance or making a statement to hide the truth or to mislead a Sunni, in short deception in every possible manner. Taqiyyah allows the Shi'ites to cheat, to deceive, to befool, to betray and to harm a non-Shi'ite, particularly a Sunni and in accordance to Shi'ism they will be rewarded for perpetrating these heinous activities.

11 *GOY or Goim / Goyim are Yiddish terms. Both mean non-Jews. [Yiddish: Jewish language based on German, which is spoken in Europe, Israel and America]*

Through Taqiyyah, a Shi'ite can pretend to be a Sunni; he can even lie and refute the fundamental beliefs of Shi'ism, just to con a non-Shi'ite, especially a Sunni. He can attack or insult a Sunni and he is taught to believe that he will be rewarded for these acts. In short, the basis of Taqiyyah is lying, hypocrisy and pretension. Its purpose is to harm non-Shi'ites in every possible way. The following tradition highlights the importance of Taqiyyah within Shi'ism:

1. *" Abū Umar Ajmi has reported that Abū Abdullah told him that, "O Abū Umar, verily Taqiyyah is nine tenths of the faith (Shi'ism) and one who lacks Taqiyyah lacks almost the entire faith (of Shi'ism)." [Usūl al-Kāfi: Bābul Taqiyyah]*

2. In another tradition reported by Habib, the same supposed Imām of the Shi'ites said: "O Habib! Allāh will elevate the one who owns (practices) Taqiyyah and Allāh will disgrace the one who does not practice Taqiyyah." [Ibid]

Ample Shi'ite traditions may be quoted on the cancerous topic of Taqiyyah but the above cited traditions sheds enough light on the importance which Shi'ites attach to the implementation of Taqiyyah. The following traditions give a clear indication of the scope and technique of Taqiyyah:

1. *Zurārah reports that Abū Jā'far said, "Taqiyyah is allowed whenever needed and the one implementing Taqiyyah knows its limits better." [Ibid]*

2. *Abān Ibn Taghlib has reported that he heard Abū Abdullah saying, "Due to the implementation of Taqiyyah during the reign of the Banū Umayyah, my father issued a verdict that animals killed by an eagle or hawk are Ḥalāl, but I do not partake of such killings as they are actually Haram." [Furū' al-'Kāfi: vol.2]*

To conceal the truth, to lie, to cause mischief, to deceive and mislead or to perform the most gruesome of wicked deeds in accordance to their needs and requirements are all considered acts of piety by Shi'ites. Actually, such acts are admired and encouraged within Shi'ism.

In order to elucidate the doctrine of Taqiyyah more efficiently, two more Shi'ite quotations are mentioned:

1. *The well-known Shi'ite cleric of Iran, Khomeini, while describing the acts that invalidate Ṣalāh, writes in his famous book entitled Tahrirul wasila: " the second (act which invalidates Ṣalāh) is 'Takfeer' that is to place one hand upon the other, as others do, but there is no harm in doing so if it is done as Taqiyyah." [al-Qawl fi Mubtilatis Ṣalāh: pg. 186]*

2. *"The ninth is the recital of 'Āmīn' after surah al-Fātiḥah, unless if it read as Taqiyyah, which makes it harmless" [Ibid]*

The above quotations evidently explain that Shi'ism allows, encourages and prompts its followers towards hypocrisy. The very teachings of Shi'ism promote hypocrisy and deceit, therefore every Shi'ite must be a hypocrite.

In accordance to the teachings of the Qurān Sharīf, the word of Allāh, hypocrites are the worst of human beings if not the worst of creatures. Islām, that is the creed of the Ahlus Sunnah wal Jamā'ah, teaches its adherents to uphold the truth, honesty, sincerity and scrupulousness under all conditions and forbids its adherents from deceiving, lying and cheating. Every sane and sensible human being who compares the immoral teachings of Shi'ism and the pristine values of the Ahlus Sunnah wal Jamā'ah will conclude that Shi'ism has nothing to do with Islām.

On the contrary, to a reasonable person, Shi'ism will be unappealing, disgusting and an enemy of Islām.

It is worthy of mention that the doctrine of Taqiyyah taught by Shi'ite clerics coincides with the doctrines taught by the Jews, as is clear from the following lines cited in the 'Talmud':

1. *'She (the mother of Goy) said to him, 'Swear to me' and Rabbi Akiha attested with his lips but in his heart, he invalidated his oath'. [Hallāh]*[12]

2. *'The Shulhan Aruch', a condensation of Talmudic law compiled centuries ago by Rabbi Joseh Karo spells out the same idea: "Jews may deceive and mislead non-Jews." [Jhore Deah 15:2]*[13]

12 *'The six million reconsidered', a special report by the committee for truth in history' UK.*

13 *Ibid*

CHAPTER 2

Are Shi'ites Friends or Enemies of the Ahlus Sunnah Wal Jamā'ah?

Since Ibn Saba, in keeping with his Jewish nature, laid the foundation of the Shi'ite religion, hatred for Islām and the Sunnis has become an integral part of Shi'ism. Though Shi'ites try to cover up their hatred for Sunnis under the veil of Shi'ite -Sunni unity; their past and present behaviour exposes their true beliefs and prove without any doubt that their hearts have always been filled with enmity for Sunnis. The following quotation, mentioned in one of the most revered books of Shi'ism, will hopefully reveal their mentality and religious teachings. Mulla Bāqir Majlisi writes in his famous book, 'Haqqul Yaqīn':

" Ibn Idrees has quoted in his book Sarāir from Masā'il that someone wrote to Ali Naqī (assumed Shi'ite Imām) and asked him; " in order to recognise a Nāsibī[14], do we need any more prof than the fact that he prefers Abū Bakr and Umar to Ali and holds that they were truthful Caliphs". In his reply, Ali Naqī wrote back that the one who holds such belief is definitely a Nāsibī.» *[Haqqul Yaqīn: printed in Tehran, vol. 2/ description of the group that will enter Jahannum)*

Since every Sunni believes in the righteousness of Ḥadhrat Abū Bakr ﷺ and Ḥadhrat Umar ﷺ and understands that they have precedence over Ḥadhrat Ali ﷺ, every Sunni becomes a Nāsibī in accordance to Shi'ite's teachings.

After understanding their code word (i.e. Nāsibī), it will be easy for the readers to comprehend the full meaning of the following quotations from the same 'Haqqul Yaqīn':

1. *"Do not bath at such a place where there may be left over water from others who have bathed there already, since that water could be from a bastard child or a Nāsibī, who is worse than a bastard."*

2. *Although Allāh Ta'ālā has not created anything worse than a dog, yet a Nāsibī is much worse than a dog." [Haqqul-Yaqīn: vol.2 pg. 516]*

3. *It has been mentioned in multiple Shi'ite sources that the Imāms supposedly said," should all the angels, all the prophets whom Allāh had deputed and every martyr pray to Allāh to release a Nāsibī from hell, Allāh would never free him from the fire of hell"*

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14 *The term Nāsibī has been concocted by Shi'ites for the Ahlus Sunnah wal Jamā'ah.*

The second tradition tells us that the Shi'ites consider the Ahlus Sunnah wal Jamā'ah to be worse than dogs, whilst the third tradition clearly tells us that they believe that the Sunnis are doomed to hell for eternity!

The Shi'ites are and will forever remain the most ardent enemy of Islām and its adherents and no matter what they say or how they try to prove their friendship with the Sunnis, their actual aim is to dupe the Sunnis. Furthermore, it will be extreme foolishness on the part of a Sunni to ever expect genuine sympathy, love and friendship from a Shi'ite.

The last two traditions quoted above reflect the Jewish nature and origin of Shi'ism, for the same kind of teachings are found in the 'Talmud', bible of the Jews. It reads as follows:

1. *The Goyim, (non-Jews) at the end of the world, will be handed over to angel Duma and sent down to hell - [Toldoth Noah and Lekh Lakha –cited in 'the six million reconsidered]*

2. *Jews are human beings whilst the other people of the world are not human beings but animals. [Baba Mezia: cited in 'The Jews' by Zuhdi al-Faith]*

3. *"All non-Jewesses are whores" [Eben Haezar: Ibid]*

Sahl Ibn Zaid reports that Abū Jā'far said:,"All human beings are animals with the exception of a few believers and a believer is a stranger. (He repeated this tradition thrice)- [Usūl al-Kāfi: vol. 3, Kitābul Īmān wal Kufr: #2]

In accordance to this tradition, the Sunnis are animals in the eyes of the Shi'ites. The following words cited in the Talmud are enough to convince the common Muslim of the source of Shi'ites detestation and malevolence:

1. *"But it is forbidden to help a non-Jewish woman, even if it should be possible to help her without desecrating the Saturday, because she is to be considered only as an animal." [Schulchan Aruch, Orach Chaim]*

2. *"Although the people of the world outwardly resemble Jews, they are actually only Apes in comparison with man (Jews)." [scheme Lucohoth Ha'berith]*

The same concept is held by Shi'ites regarding non-Shi'ites especially against the Sunnis, as mentioned by Ayyāshi in his famous Tafseer, al- Safi, *"All human beings except Shi'ites are 'Nasnās' (i.e. Apes)." [Al-sāfi / Surah Nisā]*

The following Shi'ite tradition is supposedly a verdict of infidelity and hypocrisy of Sunnis given by a Shi'ite Imām. Muḥammad Ibn Yahyā reports that 'the pious slave of Allāh' said to him, *"By Allāh, verily the infidels are large in numbers".* When the narrator asked the reason for that he replied,*" The non-believers are created to calm the believers' hearts by saying that which comforts them." [Usūl al-Kāfi: Tradition # 5]*

Āqa Hāji Sayyid Jawwad Mustafawi, a prominent Shi'ite cleric has interpreted the above tradition thus, "In short true believers are rare, and the reason for the fact that you see them in large number is because a large number of hypocrites are mixed with the true believers."

Here is another supposed verdict of a Shi'ite Imām declaring Sunnis as infidels, Muḥammad Ibn Yahyā reports that Abū Abdullah said, *"The people of Syria are worse than the people of Rome and the people of Madīnah are worse than the people of Makkah, as the residents of Makkah are open disbelievers." [Usūl al-Kāfi: vol. 4 pg. 134]*

Sayyid Jawwād Mustafawi, interpreting the above quotation writes: *" The difference among these cities was due to the fact that most of the people, who were against the Ahlul Bayt belonged to the Nāsibī sect, especially in these cities and there is no doubt that Nāsibī are more wicked than infidels."*

The following Shi'ite tradition will hopefully shed some light on the hatred which the Shi'ites harbor for the Sunnis as well as the thirst of Shi'ites for the blood of Sunnis. *"When Qāim (the Shi'ite Mehdi) appears, he will start slaughtering Sunnis and their Ulamā before slaughtering the infidels (Kuffār)." [Haqqul Yaqīn: the description of the Hidden Imām]*

Khomeini, the monarch of Iran and the leader of the revolution manifested himself as the representative of the supposed Imām Mehdi who will appear amidst Shi'ites. He was bent on carrying out the mission of his Imām, which is to slaughter the Sunnis before slaughtering the infidels. The Iranian revolution which he initiated started with the massacre of Sunnis. A large number of Sunnis were falsely accused of being anti-revolutionary and were shot dead publicly without trial and without any legal defense. Innumerable Muslims were butchered for no reason at all.

The homes and villages of the Sunni Kurds were mercilessly bombed on multiple occasions. Each of these attacks claimed the lives of thousands of innocent men, women, and children. According to the 'Times report', sixty percent of the murderers who were involved in the massacre of the 'Sabrā Shātila' camp in Lebanon were the followers of Khomeini. This news was broadcast throughout the world and Khomeini did not even refute the allegation.

In spite of repeated appeals from Muslim countries, Iran refused to stop its aggression against Iraq, simply because Iraq is a Sunni state.[15] I hope that the above mentioned narrations will shed some light on the gravity of this matter, i.e. the Shi'ites' enmity and hatred for the Muslim Ummah and it will convince the readers and the common Muslims that Shi'ites are not and will never be the friends of the Sunnis as it is against their religious teachings. They will come across more friendly than can ever be imagined but bear in mind they are just wolves in sheep's clothing.

15 *It is generally believed that Saddam Husain started the war with Iran but the truth is that long before Iranian agents had started a guerrilla war against Iraq and Saddam Husain.*

CHAPTER 3

The Iranian Revolution

The Shi'ite Political System

Along multiple other religious teachings which Shi'ism shares with Zionism, is the enmity for Islām and its followers. More so, being the founders of Shi'ism the Jews are well acquainted with the fact that Shi'ism is not a true religion if any religion at all. They very well know that Shi'ism is actually a concoction of Judaism in the garb of Islām and it is only the Ahlus Sunnah wal Jamā'ah who are treading the path of guidance and salvation.

They are fully aware that the pristine teachings of Islām were subjected to innumerous alterations and fabrications by the hypocrites of Iran to mislead Muslims. Since the Jews know all of the above, they have no reason to oppose Shi'ism; on the contrary they have every reason to support the Shi'ites and the fact of the matter is that they have supported the Shi'ites in the past and are still doing so clandestinely. Their ultimate aim is to destroy all Sunni Islāmic states throughout the world, particularly the Arab states.

They have been achieving this purpose by creating unnecessary bloodshed, chaos, confusion and lawlessness in Sunni estates and the Shi'ites have been helping them in the background.

Initially, they used the Shāh of Iran to achieve their purpose but later on learnt that imperialism would not serve their purpose, therefore they did away with the Shāh of Iran. They concluded that a revolution in the name of Islām would be more convenient and promising.

The government of Israel backed by her allies, prompted Khomeini to promote the so called Islāmic revolution in Iran and Israel promised him all the help he needed in achieving a common purpose. Khomeini and his goons revolted against imperialism with a spectacular and motivating slogan that he will be establishing an Islāmic state. A considerable number of Sunnis, especially the youth were misled by these enticing slogans and propaganda. Their love for Islām prompted them to believe in the revolution of Khomeini, which was taking place in the name of Islām but their ignorance of Islām had blinded them from the truth and the game of Khomeini and his Jewish masters.

These Sunni youth did not only admire Khomeini but also began to ask other Sunni estates to follow in the footsteps of Iran and its political system. Unfortunately, then and now, a considerable number of Muslims still do not know that the political system of Iran has nothing to do with the teachings of Islām, rather it is in total conformity to Shi'ism.

Shi'ites have been labeling their system to appear Islamic so that they may seduce and trap ignorant Sunni Muslims to their own deviant faith. They use the term Islām to hoodwink ignorant Sunni Muslims and eventually they are brainwashed and indoctrinated with the teachings and dogmas of Shi'ism.

It is unbelievable to think that the Shi'ites who are deprived of the pure faith of Islām, who blatantly deny the authenticity of the Qurān Sharīf, can establish a political system in conformity to the Qurān Sharīf. How is it possible that those who deny the finality of the Nubuwwah of Muḥammad ﷺ, have no respect and reverence for him, promote hatred for his beloved companions and followers, can ever establish a political system based on the Sunnah of Nabi ﷺ.

Moreover, can the religion which has provided its followers with a double edge sword such as Taqiyyah to cheat, connive, deceive, misguide and mislead be trusted with anything, whether political or spiritual? Actually, Khomeini and his disciples adopted Taqiyyah whenever they used the term Islām to mislead Sunni Muslims. By Islām, they would refer to Iranian Islām which is a branch of Judaism as proven before. A cursory glance at the present political system established by Khomeini would convince the common Muslim that they are totally against the teachings of Islām.

Remember! The Ahlus Sunnah wal Jamā'ah firmly and undoubtedly believe that the fountain-head and final authority of the Shariah with regards to its teachings is none other than Nabi ﷺ; and no one else has been honoured with this honour and status. Allāh selected and deputed him ﷺ to explain and propagate His divine message, which he ﷺ did without any alteration. Shi'ites blatantly refute this fundamental belief of Islām and believe that their Imāms are the actual fountain heads of the shariah. They believe that the Imāms are the final authority in comparison to Nabi ﷺ.

Therefore, the Shi'ite political system is completely different from the Islāmic system. Yes, the Iranian revolution managed to replace an anti-Islāmic system with another anti Islāmic system.

The Shi'ite political system in Iran was established on the belief of 'Wilāyat-e-Faqīh'. When the term Wilāyat is attributed to the Imāms it carries the meaning of mastership and sovereignty. According to Shi'ites their Imāms are the true masters of the universe and thus they have the divine right to rule over its people. When there is no Imām on earth, such as currently, and the twelfth Imām has not come out of hiding as yet, then the Faqīh/ Mujtahid i.e. the most revered Shi'ite cleric of the time will assume the power and rank of the infallible Imām. Thereafter he holds the right of ruling over the people.

In his book entitled, *'Wilāyat-e-Faqīh',* Khomeini writes: *" the Faqīh holds the same status of 'Wilāyat' which was held by the most honourable Rasūl ﷺ and the Imām with regards to leadership over the state." [Wilāyat-e-Faqīh, pg. 57 – Wilāyat-e-Aitabari].* On page 54 of the same book he explicitly claims that there is no difference between an Imām an a Faqīh with regards to the affairs of the state. He writes: *"regarding the duty and its performance there is no difference between the leader of a nation and a leader of the minors. The appointment of an individual by the Imām to lead the government or any other post is just like that. With regards to such matters, to differentiate between the Nabi of Allāh, the Imām and the Faqīh is basically impossible.' [Ibid: Pg. 54]*

The Faqīh having the divine status of Wilāyat will always remain the head of state in accordance to the Shi'ite constitution of Iran and would be established as 'Marja' i.e. head of authority. Indicating his position, powers, and status Khomeini states*: "it is incumbent upon each individual to obey the appointed person owing to these two qualities, when he forms a government. He has the right to demand the same authority which the Rasūl had." [Wilāyat-e-Faqīh, Pg. 55]*

These quotations cited in Khomeini's book reveal the fact that the 'Marja' is the self-appointed dictator of the Shi'ite state of Iran. The establishment of a parliament is simply to deceive the public as they are powerless. Therefore, we can conclude that there is no democracy in Iran. Moreover, in accordance to Shi'ite traditions a Mujtahid must be a Sayyid by birth and must be a Husaini descendant. No non-Sayyid is allowed to become a Mujtahid. Since Imāmate is confined to Sayyids belonging to a Husaini family by race, no one can deputize the Imām except a Husaini descendant. Thus the status of 'Marja' is confined to Husaini descendants alone.

This principle of Shi'ism clearly depicts the hereditary nature of the Shi'ite state. From the above mentioned facts we can easily conclude that the current Shi'ite state of Iran is neither Islāmic nor democratic. Actually, its government is based upon anti-Islāmic principles contradicting the teachings and essence of Islām. Therefore, one can determine that Iran is a Shi'ite dictatorial state with no affiliation whatsoever with Islām.

CHAPTER 4

Affinity between Shi'ism and Judaism

If one compares Shi'ism with Judaism it is practically impossible to miss the affinity which exists between these two religions. Both of these religions sanction and encourage an immoral code of behaviour that is strongly condemned by all other faiths of the world.

Vices such as incest, adultery, cheating, deceiving, plunder and murder are universally condemned by every religion and civilized nation of the world. On the other hand, such vices are welcomed and considered as acts of righteousness and worthy of reward within Shi'ism and Judaism.

Sadly, when a Shi'ite or Jew engages in the above mentioned depraving acts he is respected by his peers and is assured a grand reward from God for his actions.

In this chapter we will reproduce a selection of excerpts from the sacred books of Judaism and Shi'ism which form the basis of their religious law and which governs their moral and spiritual standards.

In 1952, Rabbi Morris Kertzer, in his article *'what is a Jew'* declared, *"the Babylonian Talmud is the legal code which forms the basis of Jewish religious law, and it is the textbook used to educate rabbis"* [16]

Rabbi Michael Rodkinssoj (alias Trumkin) states in his foreword to his American edition of the Talmud, *"The modern Jew is a product of the Talmud' [ibid]*

Herman Wouk, a popular American Jewish author writes, *"the Talmud is to this day the circulating hearts' blood of the Jewish religion. Whatever laws customs or ceremonies we observe; whether we are orthodox, conservative, reformed or merely spasmodic sentimentalists- we follow the Talmud. It is our common law." [ibid]*

The Kabbalah governs the spiritual life of the Jews while the Talmud regulates Jewish social life. The study of the Talmud is essential for any real understanding of Pharisaic teachings (i.e. Judaism). [The universal Jewish encyclopedia, 1943]

Likewise, al-Jāmi al- Kāfi of Abū Jā'far Muḥammad Ibn Yakub al-kailani (829 A.H.) is the Shi'ite Qurān. All the Ithnā Ash'ari Shi'ite sects (*also known as the 12ers*) of the world

16 *[the six million reconsidered, vol. 1 pg. 15- published by the committee for truth in History]*

believe this book to be the most trustworthy collection of traditions, since its every word was confirmed by the twelfth Imām himself when he was in his short term hiding (Ghaybatus Sughrah). It is termed as *'Asahhul Kitāb'*, i.e. the most reliable book of Shi'ite traditions. Shi'ites believe that it is more reliable than the Qurān Sharīf, because they believe that the Qurān Sharīf was interpolated. Different parts of Jami al-Kāfi have been written as 'Usūl al-Kāfi', Furū' al-Kāfi and Raudatul Kāfi etc.

In addition to Yakūb al-kaylini the following Shi'ite clerics are held in great esteem by the Ithnā Ash'ari Shi'ite sect. They are greatly respected for their knowledge and exposition of Shi'ite traditions:

1. Mulla Kāshi, author of 'Rijāl-e-kashi
2. Mulla Bāqir Majlisi, author of Haqqul Yaqīn, Jilā al-'Uyūn and a thesis on Mut'ah which was translated into the Urdu language by Qudsi Jaisi, entitled 'Ajala Hasana'.
3. Mulla Noori Tūsi author of 'Faslul Khitāb'
4. Mulla Tabrasi, author of 'Ihtijāj-e-Tabrasi and Mustadrakul Wasāil
5. Mulla Fathullah kishāni, author of Tafseer-e-Minhajus Sādiqeen'
6. Mulla Hassan Tūsi, author of Tahzeebul Ahkam
7. Qādhi Noorullah Shustri, author of 'Ahqaqul Haqq'
8. Khomeini , the so called Imām of the era and author of 'Tahrirul Wasila' and 'kashful Asrar'[17]

The content of the books (mentioned above) forms the basis of Shi'ite law, governs their spiritual life and regulates their social and moral behaviour. It is from the above mentioned books of Shi'ism and Judaism that the following excerpts have been reproduced, proving that Shi'ism and Judaism are two sides of the same coin.

17 *The term 'Mulla' i.e. scholar & Qādhi (Judge) has been used for reference purposes only. The truth is that none of these priests of misguidance had any righteous knowledge.*

Kitmān:

Kitmān refers to the concealment of one's actual religious beliefs and dogmas from others:

a. *Imām Jā'far Sādiq said," O Salman! Allāh will grant a higher and a more respectable position to that person who conceals his Shi'ite beliefs from others and Allāh will degrade and defame the person who publicizes his beliefs to others" [Usūl al-Kāfi-Bābul kitmān]*

b. *Imām Bāqir, the father of Imām Sādiq said to his followers, "that person amongst my companions (i.e. students and followers) is most dear to me who is more pious, knows more about the religion and conceals our affairs and beliefs from others.[18] [Usūl al-Kāfi]*

c. *Mulla Fathullah kashani writes in his 'Tafseer Minhajus Sādiqeen' that Ḥadhrat Muḥammad ﷺ too practiced kitmān, though he was commanded by Allāh Ta'ālā to openly declare Ḥadhrat Ali as his wasi' (immediate successor), he did not do so for a long time."*

Jews too practice 'kitmān' as is evident from the following quotations of the Talmud and the 'kabbalah':

a. *It is forbidden to initiate a non-Jew into the secrets of the law. The Jew who concerns himself with this is guilty as if he laid waste the world and denied the sacred name of God [Jalkut Chandash]*

b. *Every Goy (non-Jew) who studies the Talmud and every Jew who helps him in doing so should die. [Sanhedrin 59a]*

c. *A heathen (non-Jew) who studies the Torah deserves death. [Sanhedrin 59a]*

Taqiyyah:

Taqiyyah refers to any action or statement of a Shi'ite to deceive another person, especially the Nāsibīn (Ahlus Sunnah wal Jamā'ah). Lying, cheating, deceiving and impersonating are all allowed under the banner of Taqiyyah.

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18 *Note: - The Imāms mentioned by the Shi'ites were actually pious and humble servants of Allāh Ta'ālā, they have never practiced kitmān and all other such obscenities of Shi'ism. It is the followers of Abdullah Ibn Sabā who have forged these traditions to defame these pious and noble personalities.*

Taqiyyah is not merely allowed but rather it is amongst the foremost fundamental beliefs of Shi'ism. It is firmly believed that any Shi'ite, who does not practice Taqiyyah, automatically exits the fold of Shi'ism:

a. *Abū Umayr 'Ajmi reports that Imām Jā'far told him, O'Ạbū Umayr! Out of the ten components of our religion, nine is Taqiyyah. One who does not practice Taqiyyah is an infidel. [Usūl al-Kāfi]*

b. *Imām Jā'far Sādiq said that he heard from his father that nothing was more dear to him on the surface of this earth than Taqiyyah. Further Imām Jā'far said that Allāh would grant a lofty status to that person who practices Taqiyyah and Allāh will disgrace that person who does not practice Taqiyyah. [Usūl al-Kāfi]*

c. *The ninth thing which invalidates Ṣalāh is to intentionally say 'Āmīn' after surah al-Fātiḥah. But if someone says it with the intention of Taqiyyah, it will not invalidate the Ṣalāh. [Khomeini, Tahrīrul Wasīlah, vol. 1]*

d. *Khomeini further states that another action which invalidates the prayer is the folding of the hands (as practiced by the Ahlus Sunnah wal Jamā'ah) but under the pretext of Taqiyyah it is allowed to do so [ibid]*

e. *One who does not practice Taqiyyah lacks in faith [Mulla Bāqir Majlisi – Bihārul Anwār]*

f. *Neglecting Taqiyyah is similar to neglecting an obligatory prayer [ibid]*

In short, under the baseless injunction of Taqiyah, Shi'ites are allowed to deceive, mislead and act as impostors without any fear of repercussion. On the contrary they are promised a lofty status. The history of Islām is replete with examples of Shi'ite impostors who infiltrated the ranks of true Muslims and spoiled their beliefs.

For example during the reign of Jahangir, the Moghul emperor, Qādhi Noorullah Shustari, an infamous Shi'ite cleric, reached the position of general Qādhi, under the garb of Taqiyyah whilst pretending that he is a Sunni. In a short while he corrupted the faith of millions of Sunnis.

Taqiyyah allows shi'ites to steal everything which belongs to the sunnis:

a. *Muḥammad Ibn al-Hasan Tūsi reports on the authority of Ishāq Ibn Ammār that Ḥadhrat Abdullah said, "The wealth, property and everything which belongs to a Sunni is actually yours. (it is permissible for a Shi'ite to steal it) [Tahzibul Ahkām, vl. 2, Kitābul Makāsib, pg. 116, published in Iran]*

b. *Mulla khunās reports that Ḥadhrat Abdullah said, "Snatch the possessions of a Sunni wherever you find it and hand over my share (one fifth) to me". [ibid]*

A little research will prove that the origin of Taqiyyah lies in the weird ceremony performed by the Jews as the first ritual on the Day of Atonement (Yom Kippur), in late September or early October. During this ceremony, Jews chant the following words three times whilst standing in the dark of their synagogues at dusk:

a. *"All vows, oaths, obligations, anathemas whether called 'Konam', 'Konas' or by any other name which we may vow, swear or pledge or whereby we be bound, from this Day of Atonement unto the next (whose happy coming we await) we do repent. May they be deemed absolved, forgiven, annulled and void and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned as vows; the obligations shall not be obligatory; nor the oaths be oaths." [the Jewish encyclopedia, 'kol Nidre' vol 7, pg. 539]*

b. *"The name of God is not profaned when, for example, a Jew lies to a Goy by saying: I gave something to your father, but he is dead; you must return it to me, as long as the Goy does not know that you are lying". [Babylonian Talmud, Baba Kamma 113b, cited, the six million reconsidered)*

c. *'She (the mother of a Goy) said to him, 'Swear to me, and Rabbi Akiha swore with his lips, but in his heart he invalidated his oath" [Talmud, Hallāh, 16]*

d. *"Jews may befool and cheat non-Jews" [Yore Deah 167: 2]*

e. *"If you send a messenger to an Akum (a Christian) and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it then you may keep it all yourself" [chosen Ha'mishpat 183: 1 & 266:1]*

f. *"A Jew is permitted to rape, cheat and perjure but he must take care that he is not caught, so that Israel may not suffer" [chosen Ha'mishpat 348 – cited in 'The six million reconsidered']*

g. *God has given the Jews power over the possessions and blood of all nations [Seph, Jp. 92]*

h. *"It is always a meritorious act to get hold of a gentile's (non-Jew) possessions" [Schulchan Aruch]*

In 1492, Chemor, chief Rabbi of Spain, wrote to the Grand Sanhedrin, which had its seat in Constantinople, for advice, when a Spanish law threatened expulsion. This was the reply: The advice of the grand satraps and rabbis is the following:

1. As for what you say that the king of Spain forces you to become Christians; do it, since you cannot do otherwise.

2. As for what you say about the command to despoil your property; make your sons merchants that they may despoil, little by little, the Christians of theirs.

3. As for what you say about making attempts on your lives; make your sons doctors and apothecaries that they may take away Christian lives.

4. As for what you say about destroying your synagogues; make your sons canons and clerics in order that they may destroy their churches.

5. As for the many other vexations you complain of; arrange that your sons become advocates and lawyers; and see that they always mix in affairs of the state, that by putting Christians under your yoke you may dominate the world and be avenged on them"

Signed: Prince of the Jews of Constantinople, letter to chemor, chief Rabbi of spain – LA SILVA CURIOSA (1068) PP.156-157 / CITED IN 'The Jews by Zuhdi al-Fatih)

Mut'ah:

The author hates to discuss the details of such a dirty topic as Mut'ah but finds it necessary in order to expose the Jewish-Shi'ite conspiracy meant to corrupt the moral and social life of the Muslim Ummah whilst slandering the honour of our beloved Rasūl, Nabi Muḥammad ﷺ and his noble companions. Who but an enemy of Islām would have fabricated traditions which sanction sexual perversions and disgusting moral laxity to destroy the purity and sanctity of the moral code and teachings of Islām.

Mut'ah means a verbal agreement between a man and an unmarried woman to live like husband and wife for a mutually agreed period of time for a fixed amount of money which the man pays to the woman at the expiry of the period of Mut'ah. Neither a witness is required nor someone to solemnize the agreement. The agreement is purely a personal and private arrangement between two individuals and is kept secret. The man is not legally bound to provide shelter, food or clothes to the woman.

The only thing which the woman is entitled is the agreed sum of money at the end of the mutually agreed period of time. The relationship automatically comes to an end at the expiry of the contract.

According to Khomeini, the contract of Mut'ah can be for one day, one night or even just a few hours. Mut'ah may be performed with prostitutes as well. [Tahrīrul Wasīlah: vol. 2 / pg. 290-292]

From the point of view of the Ahlus Sunnah wal Jamā'ah, Mut'ah is nothing short of adultery and prostitution. Shi'ites on the contrary consider the practice of Mut'ah an act of righteousness and believe it to be far more important than Hajj, fasting and obligatory Ṣalāh. All the so-called Shi'ite scholars have unanimously declared that Mut'ah is a righteous and the solemn duty of every Shi'ite.

On page 356, volume one of 'Tafseer Minhajus Sādiqeen' it is mentioned, that Nabi ﷺ said: *" One who performs Mut'ah once will attain the status of Imām Husain, one who performs it twice will attain the status of Imām Hasan, one who performs it thrice will attain the status of Amīrul Mu'mineen, Ḥadhrat Ali and the one who performs it four times will attain my status"* ***[Na'ūdhubillah]***

Shi'ites also claim that the injunction of Mut'ah was included in the Qurān Sharīf but Sayyidinā Umar ؓ interpolated the Qurān Sharīf and declared Mut'ah Harām.

The enemies of Islām, the progeny of Ibn Sabah have neither spared the Qurān Sharīf nor the noble and pristine character of Nabi Muḥammad ﷺ. The teaching of Nabi Muḥammad ﷺ is that men and women should be united in marriage when they reached a certain age, but he never allowed such filthy practices as claimed by Shi'ites.

The traditions of Minhajus Sādiqeen are forged, fabricated and totally baseless and is a malicious attempt by the followers of Ibn Sabah to tarnish the noble character of our beloved Nabi ﷺ.

If Sayyidinā Umar declared Mut'ah as haram, then he should be praised for taking the right course of action; but history informs us that Sayyidinā Umar did not as Mut'ah was introduced by Abdullah Ibn Sabah in later years.

Mut'ah promotes adultery and prostitution; a prostitute may always convert her sins into virtues by persuading her customer to be united with her in Mut'ah for a few hours and thus earn a grand reward in accordance to Shi'ite beliefs. And if a man and woman are caught in the actual act of Zinā, they may claim that they were engaged through Mut'ah.

Like the Jews, Shi'ites are always preoccupied with sexual perversion. I pray to Allāh that he forgives me for reproducing the following quotations from Shi'ite sources:

1. *Zurārah has reported that he asked Ḥadhrat Jā'far whether the slave girl of a person is legal for his brother and he answered that it is not illegal. [Furū' al-Kāfi]*

2. *In Minhajus Saadiqen it is clearly written that a person may conduct Mut'ah with more than one woman at a time.*

3. *Imām Jā'far Sādiq said that looking at the sexual organs of a non-Muslim male or female is like looking at the sexual organ of a donkey" [Furū al-Kāfi: vol. 2 pg. 61]*

Even a Muslim with limited Islāmic knowledge can understand that Islām will never allow such immoral behaviour in society. These enemies of Islām allow such behaviour for their personal lustful gains and claim that these were sanctioned by great personalities such as Ḥadhrat Jā'far Sādiq (Rahimahullah) and Ḥadhrat Bāqir, the descendants of our noble and beloved Nabi ﷺ.

Like the Shi'ites the Jews too have a profound tendency and inclination towards sexual obscenities as is obvious from the following quotations cited in the Talmud:

a. *" ...money given by a man to a harlot to associate with his dog; such an association is not adultery" [sotah 26b]*

b. *"...we are told that to hire a harlot is permitted" [abodah zarah 62b]*

c. *"when one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown; there let him dress in black and indulge the impulses of his heart" [Mo'ed katan 17a]*

d. *"sexual intercourse is permitted with a dead relative regardless of whether she was single or married" [yebhamoth 55b]*

e. *"when a grown man has intercourse with a little girl, it is nothing..."[kethuboth 11b]*

f. *A woman came before rabbi hidsa confessing to him that the highest sin she committed was that her younger son was born through incest with her older son; since this was her biggest sin, she was excused" [Abodah Zarah 17a]*

Sexual perversions and lustful obscenities is a pre-occupation of the Jews and so it is for the Shi'ites. Allan Edward wrote a book entitled *'erotica Judaica'* in the year 1967. This book was suppressed and banned by the Jews since it exposed their immoral teachings.

When one reads 'Kitābul Rauza' of Jami al-Kāfi, Furū al-Kāfi vol.2, Tafseer Minhajus Sādiqeen, Ajala-e-Hasana and other authoritative books of Shi'ite clerics, one cannot miss the similarities which exist between Judaism and Shi'ism.

May Allāh Ta'ālā protect us from the menace of Shi'ism which raised its head in the person of Khomeini and has been spreading its tentacles with the sole intent of destroying the Muslim Ummah.

Those who have read *'the protocols of the learned elders of Zion'* are aware that Jews have planned to exterminate all other faiths of the world. Their only aim is world domination. I would limit myself to only one quotation from the *'Jewish world'* which reads as follows:

"the great ideal of Judaism is not that the Jews shall be allowed to flock together one day in some hole, and corner fashion, for if not tribal at any rate separatist objects; but the whole world shall be imbued with Jewish teachings and that in a universal brotherhood of nations a great Judaism in fact –all the separate races and religions shall disappear." [London, February 1883]

World domination, including the domination of Muslim countries, is the ultimate goal of Israel and Khomeini has been very active in helping Israel to achieve its goal.

A Muslim does not need to be the most intelligent person to realise that the ongoing wars have weakened the Muslims world. During the Iraq vs. Iran war Israel supplied arms to Iran. Through Iran, Israel instigated anarchy and restlessness in many other Muslim countries such as Saudi Arabia, Kuwait, Syria, Iraq and Pakistan.

Hafizul Assad, a Nuseri[19] Shi'ite was with Iran and Israel in eliminating the Sunni Palestinians. In spite of the best efforts of the Muslim world, Khomeini did not stop the war with Iraq. Can anyone claiming to be a Muslim act like this unless he is an agent of the enemies of Islām? In fact the ultimate goal of Shi'ites and the Jews is one and the same.

According to Shi'ites when the twelfth Imām will appear, he will administer justice according to the law of the descendants of Prophet David [Usūl al-Kāfi, vol. 2, pg. 183 – published in Tehran]

Zion is the name of a hill of ancient Jerusalem. Jews believe that prophet David built a place of worship there. The re-building of the temple of David is the ultimate purpose of Zionism. In fact the temple is used as a symbol for the establishment of a centre to spread the teachings of Zionism.

19 *Nuseri Shi'ites believe that Hadhrat Ali is the incarnation of God on earth.*

RACIAL SUPREMACY AND USE OF VULGARITIES

a. *Every Nāsibī (Sunni) is a bastard and is worse than a dog" [Furū al-Kāfi, vol. 1, pg. 8 – published by nawal Kishore press, Lucknow India]*

b. *"Imām Bāqir said, " except for the Shi'ites all other human beings are the descendants of harlots" [Furū' al-Kāfi, vol. 3, Kitābul Rauda, pg. 135 - published by Nawal Kishore press, Lucknow India]*

c. *The summary of a lengthy tradition reported by Yafoor in al-Shafi (translation of Usūl al-Kāfi, vol. 1 pg. 461) is that all Shi'ites will go to paradise and all Sunnis will go to hell.*

Jews, as most people know consider themselves the chosen ones, chosen by God to rule the world. Their attitude towards other human beings is the same as the Shi'ites; which is obvious from the following quotations:

a. *"Jews are human beings and everyone else in the world are not human beings but beasts" [Baba Mezia]*

b. *Although the people of the world outwardly resemble Jews, they are actually only as apes in comparison with men" [Schene Lucohotj Ha'berith]*

c. *The souls of non-Jews come from evil and are actually similar to the souls of cattle and animals. The seed of a non-Jew also is cattle seed" [Scelfa Tal. 4.2, Memachim, pg. 53 F221]*

I hope that this booklet will shed light on the gravity of the matter regarding the threat which Shi'ism poses to the Muslim Ummah and humanity at large. I also hope that the respected readers will take this message to all those who have been misled by Shi'ite charlatans.

Brief History of the Safawid Dynasty

It is an established fact that Iran was a Sunni nation until the Tenth Century of the Hijri calendar. During this period, Iran produced thousands of scholars in every discipline; the most salient of these facts is that the six most authentic Hadith books (i.e. Bukhari, Muslim, Abu Dawood, Nasai, Ibn Majah, Tirmidhi.) were written by scholars from Iran, or scholars who received their education in Iran.

However, when the Safawid Shi'ites took control, they established their government on the skulls of the Sunni scholars and jurists. This was one of the reasons for the evacuation of the large cities that were the foremost centres of Islāmic sciences, such as Tabrez, Isfahan, Ray, and Tus. Many Sunni Muslims were murdered, forced into Shi'ism, or compelled to flee to the mountains, leaving Iran as a centre for conspiracies against Islam and the Muslims.

Ferdinand, the ambassador to the Austrian King, remarked: "Had it not been for the Safawids in Iran, we would have been reading the Qur'an this day like the Algerians," meaning that his nation would have been introduced to Islam by the Ottomans. However, the Safawids conspired with the crusaders and the imperialists to halt the Islamic expansion into France and Vienna.

The rise of the Safawid dynasty started in 905 A.H in Iran and Khurasān. While under the rule of the Mongols, in the 1200s (596 A.H), the Persians had given up on politics and militarism and had submerged themselves in Ibaadah. During this time, Iran was constantly visited by Mongol and Turkish immigrants who adopted the Persian language and Persian customs. In the 1300s (699 A.H), a dynasty founded by a grandson of Genghis Khan, Halaku Khan, ruled in Iran. Meanwhile a heretical Shi'ite order, the Safawids, appeared with their home base at Ardebil - west of the Caspian Sea.

By 1500 C.E (905 A.H) the Safawids had implemented the Dogmas of the Ithna Ashari Shi'ite sect. Safawid males wore red headgear for identification (representing their beliefs in the twelve Imāms), and they were eager to advance Shi'ism by any possible means.

In the year 1500 C.E (905 A.H), the thirteen-year-old son of a recently deceased Safawid leader set out to conquer territory. By 1501 C.E (906 A.H) the Safawids

seized Tabrez and made it their capital. They also butchered their way into Armenia, Azerbaijan and Khurasan. The Safawids became the strongest force in Iran, and their leader, Isma'il (905 A.H – 930 A.H) now fifteen, was declared Shah (king).

Shah Ismail descends from the lineage of Sheikh Safiuddin 1334 C.E (734 A.H.), the student and son in law of Sheikh Zaahid Gilani 1300 C.E (699 A.H.) . Amongst the primary teachings of Sheikh Safiuddin was the notion of fanatical love for the 'Ahlul Bayt'. They believed that the Umahātul Mu'mineen, the noble wives of Nabi ﷺ are not included in the 'Ahlul Bayt'. On the other hand, the Ahlus Sunnah wal Jama'ah firmly believe that respect and love for all the family members of Nabi + is an integral part of Iman.

In Shi'ite terminology love for the 'Ahlul Bayt' is termed as 'Tawalla' and hatred for the Umahatul Mu'mineen and Sahaba (whom the Shi'ite consider the enemies of the Ahlul Bayt) is termed as 'Tabarra'.

It was this very spark of 'pretentious love for the Ahlul Bayt' that established the foundation of Shi'ism. There were also seven Turkish tribes (Istaajilo, Turklo, Biharlo, Dhul Qadr, Shaamilo, Qaachar and Afshaar) who assisted the Safawids in their ascent to kingship. These tribes were influenced and brainwashed by Safawid Sufis, who indoctrinated their beliefs with Shi'ism.

When the Safawids established their rule, they realised that their own beliefs with regards to the hidden Imām will become an unnecessary impediment. They needed to find a ruse to allow their governors to rule upon the masses as the Imāms would have as the Shi'ites believed that only the Imāms were innocent and were lawmakers.

Once, Sheikh Ismail went out of Tabrez with his ministers and friends. Upon reaching a stream he ordered his companions to wait for him whilst he entered a cave. A few hours later he emerged from the cave and announced that he met with the hidden Imām of the Shi'ites who has granted him permission to become his representative on earth and the time for his (the hidden Imām) appearance is near.

Thereafter, he declared that he saw Sayyidina Ali Ibn Abi Talib ﷺ in a dream who ordered him to gather his followers in the Grand Masjid of Tabrez. They should all be armed and ready to oppose those who are against Shi'ite ideologies and the establishment of a Shi'ite state. After these declarations he began oppressing the Sunnis, forcing them

to accept Shi'sm.

In 1510 C.E (915 A.H.) Shah Ismail Safawi waged war against Shaybani Khan who was a sunni ruler. A blood bath ensued at Marw where unfortunately Shaybani Khan was defeated. Ismail Safawi severed his head and filled it with jewels.

Thereafter Shah Ismail began instigating his followers to crush the Ottoman Empire. Eventually, Sultān Salim (RA) the first responded to this mischief. A great war ensued near Tabrez where by the grace of Allāh Ta'ālā, Ismail Safawi was defeated. It is mentioned no one ever saw Shah Ismail smiling after his disgraceful defeat by Sultān Sālim (RA) the first.

Evil Habits and traits of the Safawids

- The Safawids believed that the Persians were the chosen people of Allah 7000 years prior to Islām. The basis for them believing that they were the most noble of people is because, Sayyidinā Husain Ibn Ali ﷺ married the daughter of Yazdajard (a Persian), from whom Sayyidinā Zainul Ābideen (r.a) whom the Shi'ites regard as one of their Imāms was born. This is why, Ismail Safawi declared himself as the representative of Allāh, the Khalīfah of the twelve Imāms and the representative of the hidden Imām on earth.
- The grandfather of Shah Ismail Safawi had married his daughter to Sheikh Zaahid kasani, an individual who had claimed prophethood.
- The Safawid kings consumed alcohol, punished whomsoever they wanted whenever they wanted and were involved in all forms of wrongdoings.
- Ismail Safawi enforced the ritual and compulsory cursing of the first three Khulafah, Sayyidinā Abu Bakr ﷺ, Sayyidinā Omar ﷺ and Sayyidinā Othman ﷺ as usurpers, from all the Masājid, disbanded Sunni groups and seized their assets, used state patronage to develop Shia shrines, institutions and arts and imported Shia scholars to replace Sunni scholars.

- They introduced the statement *"Ashhadu Anna Aliyyan Waliyallah"* (I bear witness that Ali ﷺ is the delegate of Allah) in the Adhān.

- The Safawid shed Sunni blood and destroyed and desecrated the graves and Masājid of the Sunnis. The Ottoman Sultan Bayazid II advised and asked Ismail Safawi to stop the anti-Sunni actions. However, Shah Ismail was strongly anti-Sunni, ignored the Sultans warning and continued to spread the Shia faith by the sword.

- In 1512 C.E (917 A.H.) all the Sunni scholars of Iran who opposed the imposed dogmas of the Safawids were slain and butchered. Two thirds of the population of Tabrez was forced into Shi'ism. Over one million Sunnis were slain and butchered. Streams of blood ran along the streets of Tabrez.

- As soon as Ismail Safawi had established his kingdom he ordered his clerics to educate the masses with one belief only, and that is "Ashhadu Anna Aliyyan Waliyallah", whilst every other important beliefs of Islām should be discarded.

- No Sunni scholar was allowed to lecture or deliver a Khutbah on the day of Jumuah. The Ulamah of the Ahlus Sunnah were slaughtered, so much so that the bones of great scholars who had passed away (such as Qādhi Hamdāni (r.a) and Allāmah Nasruddeen Baydawi (r.a)), were dug from their graves and burnt in public.

- Islāmic literature, books and manuscripts with authentic Islāmic sciences were seized and burnt.

- The Safawid dynasty destroyed all existing Islāmic literature and encouraged the propagation of Shi'ism forcefully because prior to the rise of the Safawid dynasty the majority in Iran were Hanafi Sunni Muslims.

- With the establishment of Safawid rule, there was a raucous and colourful, almost carnival-like holiday on the 26th of Dhul Hijjah exhibiting their happiness for the martyrdom of Sayyidinā Umar ﷺ. The highlight of the day was making an effigy of Sayyidinā Umar to be cursed, insulted, and finally burned.

- In 1501 C.E (906 A.H.) Shah Ismail invited all Shi'ite adherents living outside Iran to settle in Iran and be assured of protection from the Sunni majority.

- The early Safawid rulers took a number of steps against the Sunni Ulema of Iran. These steps included giving the Ulema the choice of conversion, death, or exile.

Coalition of the Safawid dynasty and the imperialists against the Ottoman Empire

The Ottoman Empire had established a true Islāmic state. Sultan Muhammad Fatih (r.a) had conquered Constantinople. His conquest and valour had overawed the hearts of the Europeans. Upon his demise, the grand pope declared that the Roman Catholics should celebrate thanksgiving for three continuous days.

The Safawi Shi'ites were known for conspiring against the Ottoman Empire, with the aim of hindering the progress and expansion of Islām. The Shi'ites had signed an agreement with the disbelievers that they will assist them against the Ahlus Sunnah Wal Jama'aah, that is the Ottoman Empire.

A German Historian, Brookman writes: "From 1588 C.E. to 1629 C.E (996 A.H. - 1038 A.H.) the Safawid dynasty was expanding exponentially. Shah Abbas Safawi had received all the assistance he needed from the British to expand his tyrannical conquest. The British fervently assisted the Safawids in their efforts to destroy the Ottoman Empire; and the Safawids returned the favour by coming to their aid against the Austrians.

A coalition between the Safawids and the crusaders was created during the lifetime of Shah Ismail Safawi. Shah Ismail met with Leo, Maximillan and King Charles the fifth and made an agreement to assist them against the ottomans.

Innovations and mischief of the Safawids:

- Shah Ismail declared that he is sinless and that there is no difference between him and Hadhrat Mahdi

- He claimed that Sayyidina Ali ؓ was a Nabi and he would prostrate to Sayyididna Ali ؓ

- Sultan Tehmasep Safawi was a drunkard whose son was in love with a young lad. He passed away in the house of the same lad.
- It was compulsory to celebrate the martyrdom of Sayyidina Husain
- Christian rituals were introduced in their religious gatherings.
- They introduced the sentence *'Hayya Alaa Khayril Amal'* in the Adhān
- Performing Sajdah on tablets of sand (dedicated to the land of martyrdom of Sayyidinā Husain)
- Performing Sajdah to their leaders and clerics
- Changing the Qiblah of the Masājid in Iran
- Burying their dead in caskets and coffins
- The Safawid Shi'ite clerics took possession of the Awqāf system. They believe that they had the right to make that which is Harām, as Ḥalāl whenever it suited them. For example when the Moghul King Khudabanda issued three divorces to his wife, Ibn Mutahhir Halli (a Safawid Shi'ite cleric) stated that such a divorce is baseless.
- The Safawid clerics went to the extent of stating that only Sayyidatina Fatima was the daughter of Nabi . The other daughters of Nabi from Sayyidatinā Khadijah were from her previous marriage.
- They also negated Sayyidatina Aisha and Hafsah as being the noble wives of Nabi
- The Safawids would celebrate the 10th of Muharram as a day of mourning for Sayyidina Husain . Shah Abbas Safawi would wear black clothing only and he would apply mud on his face to express his grief.

- The Shi'ites would lash and cut themselves with daggers on the day of Ashurah. Such actions have no basis in Islām. Even their British and Western allies have commentated that they have not seen such animosity and ignorance anywhere else.

Mulla Bāqir Majlisi

Muhammad Baqir Ibn Muhammad Taqi Ibn Mansur al Majlisi, also known as Mulla Baqir Majlisi is considered as the most renown and reliable scholar of the Shi'ite faith. He was the grand cleric of the Safawid dynasty.

He is the same person who invented and promoted the beliefs regarding Mut'ah, Raj'at and reincarnation. He has fabricated numerous accusations against the first three Khulafāh, the Ṣaḥābah and the Umahātul Mu'mineen and he promoted these fabrications as authentic Aḥādīth. An example of his heresy as he writes in his book 'Jila al-Uyun':

Ali narrates that Nabi + said "There is a coffin in Jahannum in which twelve individuals are imprisoned. Six of them are from the previous nations and six are from my nation. This coffin is at the bottom of a well filled with lava and fire. It has been closed with a huge boulder. When Allāh will intend to set Jahannum ablaze, He will order the anjels to remove this huge boulder and the lava and fire of this well will consume Jahannum.

The narrator then asked Sayyidinā Ali 'who are these twelve individuals?' and he answered, "the six accursed individuals of the previous nations are:

1. Qabil (Cain)
2. Namrud (Nimrod)
3. Fir'awn (the Pharaoh)
4. The person who killed the camel of Nabi Saleh (a.s)
5. The two individuals who misguided the Bani Israeel after the demise of Nabi Moosa (a.s)

And the six individuals from this Ummah are:

1. Dajjal

2. Abu Bakr

3. Umar

4. Abu Ubaidah al-Jarrah

5. Sālim Maulah Hudhaifah

6. Sa'd Ibn al-As

May Allah Ta'ala protect us against such utterances.

In another narration he states that Iblis said, "When Allāh cursed me and I was driven out of Jannah, I asked Allah if there is anyone more accursed than me. The angel in charge of Jahannaum was ordered to take me to the farthest section of Jahannum where I was to be shown those who are more accursed than me. The fire and punishment of that place was of such an extent that I thought I will die. I saw two individuals who were shackled and were being punished. I asked the angel, "Who are they?" He replied, Didn't you read what was written on the Arsh 2000 years ago before the creation of Adam. Iblīs said, *"It is written 'There is no god but Allah and Muhammad is His messenger and I (Allah) assisted Muhammad through Ali"*. These two, who are shackled in flames are the enemies of Ali, they are Abu Bakr and Umar."

These are the some of the beliefs and teachings that were promoted and taught by the Safawid Shi'ite clerics. Even the Shi'ite scholars have attested that the Safawids have drifted against humanity, reason and Islām.

Today, sadly the same ideologies have been implemented by the stooges of Khomeini, who regard every Sunni to be a disbeliever. These sons of the Safawids have picked up exactly where their forefathers left off. Chastising the Umahātul Mu'mineen and noble Ṣaḥābah (r.a) is part of their Deen.

Did you know?

- Although there are around 2 million Sunnis living in Tehran, there is not a single Masjid where they can perform their Jumuah but Tehran is home to forty Christian churches and a cemetery for the Baha'is ?

- There is no Sunni director in any of the government authorities, ministries, embassies, or local and provincial governments, hospitals or principalities; not even in the lowest government posts anywhere in Iran.

- The publication of Sunni books are illegal in Iran.

- A third of the population of Iran are being deprived of their most basic rights.

- Sunnis living in Iran are not allowed to name their children as they like. There is a book of permitted names at civil registers, and no one can pick a name that is not in this book. For instance, Iranian authorities do not allow people to name their children Abu Bakr, Umar, Uthmān, or Aisha. Civil registers will not put these names on ID cards.

- On the day of the martyrdom of Sayyidinā Umar ﷺ, the Shi'ites hold a ceremony called Jashn-e Omar koshi (the celebration of the killing of Umar). An effigy of Sayyidinā Umar ﷺ is erected. Dirt and other fitlhy things are thrown on it. This ceremony is still held in the south of Tehran and other parts of the country.

- Schools in predominantly Sunni regions teach Shiite beliefs

Today, Sunnis in Iran number approximately 15 million. The above facts clearly prove that in the past centuries and currently there is ongoing oppressive Shiite sectarian discrimination in Iran against the Ahlus Sunnah wal Jamā'ah.

May Allah Ta'ala guide us all and protect the Ummah from the scourge of Shi'sm and other mischiefs. May Allah Ta'ala elevate the status of the Sahabah in this world and the hereafter.

May Allāh make this booklet a means of our forgiveness, a shield for the Ummah and an eye opener for everyone

Arabic	English	Arabic	English
ا	ʼ	ظ	ẓ
ب	b	ع	ʻ
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w
س	s	ي	y
ش	sh	ا	ā
ص	ṣ	يِ	ī
ض	ḍ	وُ	ū
ط	ṭ	أيْ	ai
		أو	Ou / Aw